



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

LETTER FROM GREECE

The Philadelphia Recorder, contains an interesting letter from the Rev. J. J. Robertson, Episcopal missionary in Greece, written at a monastery within the bounds of the ancient Messenia, August 1st. The following are extracts.

Greek monks at their devotion.

I reached here last evening just before sunset, and was welcomed by the Abbot and monks, ten in number, who furnished me with one of their best rooms. Scarcely any thing eatable was to be had, and I sent a boy to a considerable distance for some milk. Seated on an old column in the court-yard, to make my frugal meal, I observed the monks assemble before the little church, in the centre of the court, to perform their evening devotions. A boy of about fourteen, termed *anagnostes*, or reader, repeated the principal part of the service, while the rest were chiefly occupied at various intervals in crossings and bowings. The same utter want of solemnity which pervades generally the religious services of Greece, was here equally manifested. Every few minutes the Abbot turned to make some observation, or give some direction to some one crossing the court. The utmost rapidity was employed to get through as soon as possible, and at the part where *Kurie eneesol* is repeated some twenty or thirty times in succession, it was scarcely possible to distinguish the sounds. I could not help thinking of the admonition, "use not vain repetitions," of our blessed Master.

When all was over, and I had taken a seat alone with the Abbot on an open platform, I enquired what the boy had been so long engaged about before the church. For some moments he seemed not to understand my question, but at length conjecturing to what I alluded, he said that they had been at prayers. He continued, however, to repeat my words, *ti pragna ekamen*, as if the query had been put in a strange form. "Yes," said I, *ti pragma*, for what exhibition of devotion was there in that rapid and careless repetition that should lead a stranger to suppose it to be prayer? "Can you suppose that such services are acceptable to God?" "You speak well," said he, "but it is a bad custom, which has been long prevalent with us." "But will it serve you, when you appear before the judgment seat of Christ to plead that it was a matter of custom?" "Oh, no! but we are poor and igno-

rant, and the long tyranny of the Turks has degraded every thing among us."—This plea I used to admit as having considerable force in regard to many things, such as the neglect of preaching, &c. but I have found that it is so constantly the apology for every error and abuse, past or present, that I no longer allow to it much weight. My general answer is that the apostles and early Christians lived under a state of things in many respects far worse; but that, though even their lives were constantly at stake, and though they had no churches in which to assemble, the Gospel of Christ was preached "in season and out of season," and the great duties of religion properly and punctually performed. I observed on this occasion that prayer was the work of the heart, and that the words or other forms used were only outward exhibitions of inward feeling; but that it was idle to suppose that the heart had any share in a service like the present. He looked at me with a sort of wondering gaze, as if unaccustomed to such conversation from a Frank, but said it was too true. I inquired if he understood ancient Greek. "No." "But the services of the church are all in Hellenic,—how can you offer them with understanding of their sense?" "Some passages we know the meaning of, others not."

Dialogue on monks marrying.

"Are you acquainted with Koray, of Paris?" "Not personally; but from what I have heard, he must be the wisest of the Greek nation." "Koray is very much opposed to monastic institutions and especially in the present dearth of population in Greece, he would have all the monks marry." "It would be a good thing," he replied, "and I earnestly wish it was permitted." "Permitted? God gives permission to all—and he who best knows our frame, has said, 'that it is not good for man to be alone.'" "But the Gospel does not allow monks to marry." There is not a word in the Gospel against marriage, or about monks—monks were not known in the earliest and purest period of Christianity." "Oh, yes; the Gospel says much about monks." "Tell me the passage," said I, taking out my little pocket Testament. My servant now observed to him that I was a minister, and that American ministers read the Bible every day, and knew all that was in it. "I do not recollect where it is written," he observed, "but I have read it." "I find," said I, turning to the Hebrews, "that St. Paul says, 'marriage is honorable in all,' and I know that there is nothing in this volume which contra-

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dicts this sentiment. God permits marriage to all." "So he permits also sin." "But marriage is his own ordinance, can you say that of sin?" "Oh no, there is a great difference, but if the prohibition to marry is not in the Gospel, it is in some of the church books." "If I had this precious volume in one hand, and the best books in the world in the other, and if the latter contradicted the former, I would throw them aside and cling to this alone—should I do well?" "Assuredly well." "Let us, then, my brother, make these living oracles of God our constant rule and guide." But we have it not—not a single copy." "I will supply you. When I reach Syria, I will send copies for you to Navarin." He thanked me very warmly, and said, I could do them no greater favor than to furnish them with good books, especially the Gospel. I had already circulated a number of Tracts, and while I was talking with the Abbot, the monks were engaged in reading. He resumed the subject of marriage, and said he wished they had all wives, but it would call forth loud censure from *Agios oros*—the monastery of Mount Athos, and other large institutions, if he should avow such sentiments. "We should fear and obey God rather than man," I replied. "Besides I have heard that the members of such institutions are less pure in their lives than the married clergy." "I do not doubt it," said he, "they have many temptations and opportunities of using them." Finding that the monks were now retiring to repose, I wished him good night, and retired to my chamber.

Priest's ignorance of the Ten Commandments.

The next morning, while breakfasting in the Abbot's room on sour milk and honey, I spoke to his servant, the one who read the service the night before, who had been into my room and stole some writing paper. The Abbot, without administering reproof or advice, gave him several cuffs on the head and sent him away. On his return I spoke to him again, and asked if he knew the number of commandments. I could not make him understand me. Indeed many of the priests, when asked the same question, will answer seven, making the number the same as that of their sacraments. "Ah," said I turning to the Abbot, "I do not so much wonder that he should steal, since he has never been taught the command of God on the subject." "The iron bondage of the Turks," he replied, "has put an end to almost all instruction." I took out my Common Prayer in Greek, and turning to the commandments, read them all in succession aloud. It would be a work of Christian charity, which, I doubt not, would be blessed, if some benevolent friend of the Gospel in America would have printed a large number of copies of the ten commandments in modern Greek in the largest size character, on separate sheets, to be distributed in Greece.

GREENLAND MISSION.

Extract from the United Brethren's Missionary Intelligencer.

GREENLAND.—An extract of a letter from brother John C. Kleinschmidt, dated Frederick-

thal, June 14, 1828, gives a pleasing account of the success which has attended the mission, with which he was connected. The subjoined paragraph from his communication, will evince the reason which he has for rejoicing in view of the past, and indulging in hope for the future:

"When I first went to Greenland, a situation for which, from my childhood, I felt a peculiar affection, and offered myself for that particular mission, I prayed to the Lord, that He would never let me see the downfall of His Greenland Zion. He has indeed heard my prayers; and when at the close of the year 1827, I wrote down the number of our congregation, being two hundred and ninety, of whom not one is for the present excluded, I could not but shed tears of joy, exclaiming, '*O that it might always be in the same state!*' I frequently tell my Greenland hearers, that they have nothing to fear but sin, and the devil, its author. Lately, fourteen heathen desired their names to be written down, and more are expected to come to us. Our congregation, therefore, including the new people, counts upwards of three hundred; may they all listen to the voice of the Holy Spirit, and seek shelter against the enemy of souls, under the wings of their Almighty protector."

LICHENAU, Greenland.—No letter, as appears from the Magazine before us, has been received this year from the brethren at Lichtenau. The following succinct notice, therefore, which has been communicated from Germany, relative to the progress of the mission at this settlement, will not be unacceptable:—

"The winter of 1827-8 proved comparatively mild, and the Greenlanders experienced no difficulty in obtaining a sufficient supply of food. The season was a healthy one, both to the natives and Europeans. Among the members of the congregation, the grace of our Savior prevailed, in a very perceptible manner of which both their words and whole demeanor afforded satisfactory evidence. The Church festivals were well attended, and the Lord laid His blessing upon them, as well as upon the Sunday and daily services. Twelve adult heathen were baptized during the year. The congregation consisted of 638 baptized, including 251 communicants, and 30 unbaptized: Total, 668 Greenlanders, under the care of the Missionaries."

Wonderful deliverance.—In an extract of the Diary of Frederickthal, in Greenland, during the year 1827, the following astonishing circumstance is recorded. After giving an account of the safe return of several boats, laden with provisions and the necessary materials for building—their successes in gardening, erection of houses, the herring fishery, &c. the Diary of the 4th May, records the arrival of the assistant *Nathaniel*, and his family. In a report of his success in the seal-fishery, the following remarkable preservation of his life is given. It might almost be deemed fabulous, were not the most unequivocal proof tendered of his unimpeachable veracity. After exclaiming, "I have now experienced what it is to be near death," he related the following:—

"Being in company with another brother,

who was yet inexperienced in the management of a kayak, he netted a Neitsersoak, the largest kind of seal, which he killed. He then discovered his companion upon a flake of ice, endeavoring to kill another of the same species, and in danger. He therefore left his dead seal, kept buoyant by the bladder, and hastened to help his brother. They succeeded in killing, but suddenly a strong north wind arose, and carried off both the kayaks to sea. They now with terror beheld themselves left upon a small flake of ice, far from the land, driving about in the open sea, nor could they discover any kayaks in the neighborhood. They cried aloud for help, but in vain. Meanwhile, the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the former, they now saw themselves without the least hope of deliverance. Nathaniel added, "I continued praying to our Savior, and thought with great grief of the situation of my poor family, but felt a small degree of hope arising in my breast." Unexpectedly he saw his dead seal floating towards him, and was exceedingly surprised at its approaching against the wind, till it came so near the flake of ice, that they could secure it. But how should a dead seal become the means of their deliverance? and what was now to be done? All at once, Nathaniel resolved, at a venture, to seat himself upon the dead floating seal, and by the help of his paddle, which he had kept in his hand when he joined his companion on the ice, to go in quest of the kayaks. Though the sea and waves continually overflowed him, yet the body of the seal being sufficiently buoyant to bear his weight, he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept and went in quest of that of his companion, which he likewise found. He also kept possession of the seal, and now hastened in search of the flake of ice, on which his companion was most anxiously looking out for him. Having reached it, he brought him his kayak, and enabled him to secure the other seal, when both returned home in safety."

In the course of his affecting narrative, the assistant ascribed his preservation, not to his own ingenious forecast and presence of mind—but alone to the mercy of God. He adds, "when I found myself delivered from death, and replaced again in safety in my kayak, I shed abundance of tears of gratitude to our Savior, for in my great distress my only hope was in Him, and to Him alone I ascribe my miraculous deliverance." The Lord has indeed a plentitude of means at His command, to save those who call upon Him in trouble and in peril.

A Greenland Thunder storm.—In the same diary from which the above interesting particulars are extracted, an account is given of a storm in that region, which, it would appear, is rather an awful novelty, to the inhabitants of that clime. Under date of November 1, the Journal says, 'We had a heavy thunder storm, with much lightning. This was to most of the Greenlanders a new phenomenon, and they were much terrified.' A dreadful storm also, on the second of October, loosed their boats in

the night from their anchors, and drove them into the open sea; they were indeed recovered, but had suffered much injury.—The sea, it is stated, is always filled with masses of drift ice, during the prevalence of a southerly wind.

We have only space to subjoin the closing paragraphs of the Diary of 1827:—We have a small, but faithful and increasing company of communicants. Our joy and thanksgiving, however, are always accompanied with fervent prayers, that the Lord will build up this Church of His own planting, the work of His hands, that He may be glorified; and may He make it to be a burning and a shining light, to lead other heathens into the path of life. Amen.

During the course of the year 1827, 22 persons have been baptized; 19 admitted to the Lord's Supper; three couple married; 8 departed this life; 8 of the baptized have returned to Lichtenau; and 14 heathen moved hither. The whole congregation at the close of the year consists of 290 persons; of whom 227 are baptized."

SOUTH AFRICA. Respecting the Mission, in this region of the world, the United Brethren's periodical, imparts much cheering information. Judging from the extracts which are given from the Diary of *Enon*, *Hemel-en-Aarde*, and letters from *Gnadenthal* and other places, all dated in 1828, we should infer that the efforts of those who have gone forth with a desire to "turn many to righteousness," had been generally prosperous. The diary of *Enon*, under date of January 6, 1828, says.—"The festival of Epiphany was a season of much blessing. We commended to Him, who is in an especial manner the Light and Desire of the Gentiles, not only the little flock of believers, which he has been pleased to collect in this place, but likewise all our congregations, gathered from the Negroes, Greenlanders, Indians, Hottentots, and Esquimaux, beseeching Him to keep them as the apple of his eye, and to add daily unto their number. Seven persons were on this occasion admitted members of the Church by holy baptism. About this time we had the grief to dismiss several individuals, who had not only themselves fallen into open sin, but had been the instrument of misleading others."

REV. JOSEPH WOLFF.

This zealous devoted missionary to the Jews is still at Jerusalem. It seems from the following extract of a letter he has addressed to the Church in England, he still retains a tincture of Judaism. Among other eccentricities, he is expecting to see with his own eyes the formal view of Christ upon earth in 1847; but we think he looks through a glass darkly.

JERUSALEM, April 20.

(*Residing upon Mount Calvary*)

"On my arrival here, I thought that caution must be used; but how can caution be used when immortal sinners, who are either to be eternally happy or eternally miserable, call for the purpose of hearing what I had to say?—Wretched is that missionary, and wo be to that missionary, if he at such a moment thinks proper to use caution, and be silent on the great point! In short I proclaimed for two months

to the Jews the great truth: first, that Jesus of Nazareth came the first time on earth despised and rejected of men to die for poor sinners; and secondly, that he will come again with glory and majesty, and glorious in his apparel, and travelling in the greatness of his strength, he will come, the Son of MAN, in the year 1847, in the clouds of heaven, and gather all the tribes of Israel, and govern in person as man and God, in the literal city of Jerusalem, with his saints, and be adored in the Temple, which will be rebuilt, and thus he shall govern 1000 years; and I, Joseph Wolff, shall see with my own eyes, Abraham, Isaac and Jacob, in their bodies, in their glorified bodies; and I shall see thee, Elijah, and thee Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to JESUS of NAZARETH. I shall see you all here at Jerusalem, where I am now writing these lines! These were the topics upon which I spoke, not only with Jews, but likewise with some Mussulmans. The Scriptures beside us could testify of all this truth having been circulated publicly in the market-place of Jerusalem. We went to Bethlehem, and then in the open market-place I proclaimed the Gospel to the Christians of that place, not far from that spot where that holy child JESUS was born."

CHINA.

Extract of a letter from the Rev. Dr. Morrison, dated Canton, 25th February, 1829; addressed to the Treasurer.

Considerable agitation at the court of Peking still continues. There seems a shaking of the empire, although the rebel Changibur has been subdued. The last Gazette contained an imperial order to the Officers of the Empire to worship and sacrifice to the heavens, the earth, his ancestors, and the gods; also to sacrifice to the Five Mountains, and Four Great Rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and beside there is none else.

SOUTH AFRICA.

REVIVAL AMONG THE HOTTENTOTS.

Extract of a letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March, 1829; addressed to the Directors.

Esteemed Fathers and Brethren in the Gospel,

It is with peculiar feelings that we now take the pen to address you; for through the tender mercies of our God, we feel called upon to write in a strain rather different to that which has hitherto been the burden of our communications. The contents of our former letters, like Ezekiel's roll, were only calculated to depress the spirits and lower the hopes of such as longed and prayed for the prosperity of the Bu-chuana Mission. Thanks be to God for that gracious aid by which He has ever kept his feeble servants from sinking in despair. The glorious promises of our Redeemer; His faithful-

ness and zeal to perform them; His interferences in seasons of affliction and distress; and the prayers of His church,—are topics on which we have dwelt, and which have proved a reviving cordial to our desponding souls. Keeping these in view, we were often enabled to unburden our sorrows at the feet of Immanuel, and to rejoice in hope.

From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service, was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that riveted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected,) till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (natives,) the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs, who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerable extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publicly baptised. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot (Younker Swartboy,) and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former in particular, for a time seemed inconsolable. On Monday last we held our Missionary prayer-meeting. The at-

tendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Savior, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time, are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.

Experience of Converts, &c.

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Savior. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome; while the prayer of the church is,

"Kingdoms wide that sit in darkness,
Grant them Lord the glorious light, &c."

The experience of some of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt all was wrong with him, but what was the matter, he could not explain. One man said that he had seen for some time past that he must be the greatest sinner, for every sermon applied to him, and brought to his mind sins which he thought he had forgotten. While conversing with the Bashuta chief, he remarked, with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned, sent his son with a Bible, requesting Mrs. M. might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the workings of the

Spirit of God. Among those under spiritual concern, there are Batlapis, Barolongs, Mantees (Bakuen,) and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

DESOLATIONS OF NEW-YORK.

The Board of Agency of Domestic Missions within the Synod of Albany, in making their first annual report lately, represent the situation of some waste places in their bounds as truly deplorable. An Agent was employed for six months, to explore a portion of them. "He labored," say the Board, "three months within the bounds and under the direction of the Missionary Board of the Presbytery of Albany, with a view to redeem a pledge given by them to raise the sum of \$4000 for the cause of Domestic Missions during the year, and then retired. No report of his labors has been received.—Nothing more has been done. No laborers have been called into the field—no waste places have been restored—no breaches have been repaired. The ways of our Zion still mourn. There are none to feed our poor with bread. We may say with truth there are few Synods that embrace a more desolate or a more interesting portion of the Church.

"Within the Presbytery of Albany, the germ of all the Presbyteries and Synods in the Western part of the State, there are twenty Congregations on Missionary ground, eleven stations to be supplied with preachers, and wealth enough to evangelize the State. Within the Presbytery of Colombia there are large sections which are literally moral wastes—no green spot to relieve the eye or cheer the heart. Within the Presbytery of Troy are whole counties, that like the land of Canaan during the captivity, lie waste; no hand tills them, they are overrun with noxious weeds. There are thirteen congregations that are missionary ground; there is no want of means to support the gospel could it only be called out. The Presbytery of Champlain is almost all a missionary field. With a sparse population heretofore greatly neglected, it presents a moral scene resembling the natural aspect of the country, broken, rugged and uncultivated." The Presbyteries of Londonderry and Newburyport are better supplied.

[*Alb. Chr. Reg. abr.*]

ORIGIN OF SLAVERY—AN ANECDOTE.

Several years since a slave left the employment of his master, in New-York, and crossed over into Vermont, hired himself out to some of our Yankee farmers, to turn up as a free-man, the soil of the Green Mountains. His master tracing him out, brought an action before one of our Vermont Courts against his employer for the amount of his wages. Several witnesses were brought on to prove that the negro was a slave—the testimony of all, however, was pronounced from the Judge to be insufficient. At length the counsel for the plaintiff, rather indignantly demanded of his honor, "what evidence was necessary to prove the fact?" "A bill of sale from the Almighty!" was the comprehensive but laconic reply.

Miscellaneous Intelligence.**PREACHING IN THE OPEN AIR.**

This species of labor, introduced by the zealous Whitefield, is still continued to a certain extent, in the city of London. Among the laborers in this field, the Rev. G. C. Smith, the indefatigable Secretary of the Seamen's Friend Society, has made himself so conspicuous, as to attract the opposition of the authorities. In consequence of an attempt by the Lord Mayor to forbid his preaching in the open air, Mr. Smith addressed a letter to his lordship, vindicating his cause, and declaring his determination to persist in it, until actually prevented by force of law. I copy for the New-York Observer, the following account which he gives of his laborious service in this cause. L.

PLAN OF SERVICE IN THE OPEN AIR.

Perhaps it may not be amiss just to remark, that my usual plan of proceedings for years has been of the most simple nature. I give notice from place to place where I shall successfully preach through the week; and I have many people who follow me in all parts of London. On my arrival at the market, or spot announced, I find from two to three thousand persons waiting; some poor man borrows a table and a chair, on which I rest my hand as it stands on the table. I then read a hymn, and generally lead the singing myself. This draws attention, and increases the congregation by some hundreds of neighbors from courts and lanes, and by stragglers, or passengers. I then read a chapter, and solemnly call upon God in prayer for a blessing. As a matter of conviction and of duty, I always pray for the king and government, for all in authority, and for the army and navy, but especially for the metropolis, and that magistrates may be "a terror to evil doers and a praise to them that do well." I announce another hymn, which is decorously and solemnly sung. If any one laughs, I either fix my eyes steadily on the person, which excites attention, dismays or shames, or I speak directly to the individual, neither of which modes have I ever known to fail. I then read my text and preach a sermon, leaving out all peculiar dogmas of various sects, that might form parties or create idle controversy.

The subjects I chiefly dwell upon are the fall of man by sin, his recovery by Christ, the necessity of repentance and regeneration, the importance of faith and prayer, the essential consequences of converting grace in a life of holiness, goodness and usefulness, with the solemn subjects of death, the grave, judgment, the resurrection, and heaven and hell—closing all with the affecting, encouraging, and interesting, and important invitations and promises of the Gospel. I then read another hymn, which is generally sung in the most lively and animating way, and I again pray for the divine blessing on the seed that has been sown. I can appeal, my Lord Mayor, to many, many thousands in this metropolis, whether I speak the words of truth and soberness, when I say, that at this part of the service in general the deepest solemnity has been manifested, so that

no place of worship in the world ever displayed a more decorous or serious assemblage. I invariably finish the service by announcing the blessed doxology:

"Praise God from whom all blessings flow."

and requesting all persons, from respect to the venerable name of the triune God, to take off their hats. In an instant I have seen four thousand persons remove their hats, and sing with the most impressive and touching devoutness this celebrated verse to the sacred church tune, called the Old Hundredth. I then solemnly and affectionately dismiss them with the blessing, and they quietly disperse, with the exception of many warm hearts that press round to shake hands with me, or many strangers who throng near to see who I am. I generally lay hold on the arms of two friends and walk away, the crowd making a lane for us to pass; and in the course of a quarter of a mile, they drop off one by one, so that I lose all of them very quietly, and walk on with some half a dozen friends who talk of the goodness of God, and the blessed effects of preaching his word to the lost and guilty multitude.

SUNDAY MORNINGS IN LONDON.

The above refers generally to the week evenings; but on Sabbath days, I rise about half past five o'clock, and walk alone from Wellclose-square, through White-chapel, to Smithfield, Clerkenwell Green, or some other well known spot that is announced. I find about five hundred people assembled, and a few minutes before seven, I stand on a table, and go through the services in the order I have named.

The scenes I witness at this early hour of the morning in gin-shops and public-houses, during my walks, are perfectly horrible; the language I hear is frightful in the extreme. The appearance of the streets from the debauches of the past night is most sickening and disgusting, while the number of men who have been out all night drunk, and whose wretched wives, with infants in their arms, are striving to drag them home, is really appalling. When I see and hear those things, I often think of you, my Lord Mayor, and other magistrates, and ministers, and say, ah, how little do they know or see of those horrible enormities! they go from quiet families to a place of worship, unconscious of such scenes, and it is too true, "what the eye does not see the heart does not feel." I often see large gin-shops actually crowded at six on the Sabbath morning, and the people swearing, quarreling, fighting, and practising all manner of indecency, while even young children in their arms have gin poured down their throats by their drunken mothers.

I have purposely, on a Sabbath morning, walked through the vilest courts and lanes of East-Smithfield, Rosemary-lane, Whitechapel, Chiswell-street, Whitecross-street, Clerkenwell, &c., and I declare solemnly I am sometimes so thunder-struck with the sentences belched out in the streets, as containing such a horrid combination of blasphemy and obscenity, (these terms are far too mild to express what I mean,) that I suddenly stand still, shocked through my whole system, and cry out, "Oh

God, except thou hadst left us a praying seed in London, surely we had been as Sodom, and like unto Gomorrah. When shall the wickedness of the wicked come to an end?"

I frequently stop some eight or ten persons of a morning to rebuke them, and invite them to hear the Gospel. My heart is often affected to see the group of bricklayers, cartmen, draymen, day-laborers, excavators, chimney-sweeps, nightmen, porters, butchers, coachmen, beggars, and prostitutes, with hundreds of the most ragged and wretched half-naked women and children, who stand and listen, with many tears, to the name of Jesus, gaping, staring, and wondering, as if they had never heard of him before as a Saviour of lost souls. I often weep as I leave the crowd, and hear some of those poor wretched creatures exclaim in so hearty a way, "God bless you, sir!"—"May long life attend you, master!"—"Good luck to you, master!"—"Heaven for you when you die, my gentleman!"—"May you never want comfort, sir!"—"Thank you for remembering the poor!"—"God be with you forever, master!"—"The Lord reward you for coming to us poor people who can't read!"—These and similar expressions I constantly hear.

My Sabbath morning services are unusually solemn. There is a pause then to vice. Hell appears to have ceased from her raging. Our London fiends are exhausted, and at two or three on Sunday morning they cease to roar, and fall asleep. It is now too early for vice to be renewed. The thousands who will crowd the streets and flock to the suburbs in the afternoon, and fill the public houses in the evening in Bacchanalian riot, are not yet up. There are only a few hundreds in the gin-shops, and they are almost too far gone to move at any very great distance from them.

Here then, at seven on the Sabbath morning, is a pause to vice. Hell is gathering strength, that the wicked may in the evening become like the raging sea, casting up mire and dirt. O how many thousands I have seen in tears at this solemn hour. What hundreds have gone to glory, praising God they ever had the Gospel brought to them at this hour on a Sunday morning!

I usually close at eight, and finding the heat of the immense crowd great, and the fatigue oppressive, I leave the ground in a hackney-coach, and immediately after reaching home, I retire to bed, and get half an hour's sleep to recruit for the forenoon service, and to collect my mind with more seriousness. At half-past ten, I preach again in the house of God; and in the afternoon I go to some place, such as Paddington, City-road, Kensington, Chamberwell, Peckham, Regent's Park, St. Catherine's, or elsewhere, and preach in the open air again to three or four thousand persons. I return home in a coach again, and lay down for an hour to obtain rest and refreshment for the evening's service. At half-past six I preach again to a crowded audience in the sanctuary of the Most High. At night I lie down wearied, exhausted, and humbly commanding my services to the Lord, intreating that he will please to render them useful to some precious souls.

From the American S. S. Magazine.

NEW SYSTEM OF TEACHING.

We are not aware that any particular statement has been presented to the readers of our Magazine, of a system practised by Mr. James Gall, of Edinburgh, who has been favorably known in connexion with the efforts to instruct the blind, in the arts of reading and writing. Mr. G.'s system is said to have been successfully adopted in the instruction of adults, as a branch of prison discipline; and we are quite sure that any mode of teaching must be peculiarly valuable, which facilitates the acquisition of knowledge by adults—so difficult is it to bring their neglected faculties into exercise.

Mr. G.'s is called "*the Lesson System*;" and although there are grades, and departments and considerable artificial arrangements attending it, we shall only, and very concisely, state the process and results of an experiment made some months since at *Aberdeen*, in *Scotland*.

Three highly respectable clergymen of that place, collected the children of various schools, formed from the general population of the city, and examined them, on two several days, individually, familiarly, and apart from each other, with a view to ascertain, precisely, the degree of their religious knowledge on three points; considering this the best criterion by which to judge of their understanding on other less important points* in the gospel scheme of salvation. 1. Our connexion, as sinners, with Adam. 2. Our connexion with Christ, as a Saviour. And 3. The means by which we can become interested in salvation by Christ. After the closest and most judicious examination, the result in each case was minuted—distinguishing those points which they understood, from those they did not understand, and from this list, twenty-two were selected who were marked as entirely ignorant on all the points on which they were examined; and from these twenty-two, ten were taken as subjects of the experiment; with whose capacities, attainments, and condition in life, Mr. G. was utterly unacquainted. These children Mr. G. took under his instruction, two hours every day, for eight successive days; and his instruction was given from day to day in the church, publicly, in presence of parents and teachers, and all others who chose to attend. On the 14th of July, 1828, a public meeting of the professors, clergymen, teachers, and others, was held, the Rev. President of *King's College* being in the chair; on which occasion Mr. G. was to exhibit the result of his labor. Sixteen doctrines were prepared, in which the children had been taught.

After being examined generally and satisfactorily on these, they were examined on the Old Testament history, from the account of the death of Moses, downwards to that of the revolt of the Ten Tribes in the reign of Rehoboam. Here they distinctly stated and described all the leading circumstances of the narrative comprised in the "First Step," whose brief but comprehensive outline they appeared, in various instances, to have filled up at home, by reading in their Bibles the corresponding chapters. From the various instances in the

Sacred Record, with which they had thus been brought so closely into contact, they drew, as they proceeded, a variety of practical lessons, evincing that they clearly perceived, not only the nature and qualities of the actions, whether good or evil, of the persons there set before them, but the use that ought to be made of such descriptions of character, as examples or warnings, intended for application to the ordinary business of life.

They were next examined, in the same way, on several sections of the New Testament, from which they had also learned to point out the practical lessons, so important and necessary for the regulation of the heart and life. The meeting was surprised at the minute and accurate acquaintance which they displayed with the multiplicity of objects presented to them,—at the great extent of the record over which they had travelled,—and at the facility with which they seemed to draw useful lessons from almost every occurrence mentioned in the passages which they had read. But the most important part of the exercise,—that which showed more particularly the great value of this system, and with which the meeting were especially struck,—was the appropriate application of the lessons from Scripture, which they had previously drawn. They were desired to suppose themselves placed in a great variety of situations, and were asked how they ought to conduct themselves in each of these. A few examples may be given, though it is quite impossible to do justice to the subject. A boy, for instance, was asked, "If your parents should become infirm and poor, how ought you to act towards them?" "I ought," replied the boy "to work and help them."—And being asked, "Whence he drew that lesson?" he referred to the conduct of Ruth, who supported Naomi and herself by gleaning in the fields. A girl was asked, "If your mother were busy, and had more to do in the family than she could easily accomplish, what ought you to do?" Her answer was, "I ought to give her assistance;" and she referred to the conduct of Saul, in assisting his father to recover the asses which were lost; and to that of David, in feeding his father's sheep, when his brothers were at the wars. A little boy was asked, "If your parents were too indulgent, and seemed to give you all your own will, what ought you to do?" "I ought not to take it," replied the boy very readily; and added, that it was taking his own will that caused the ruin of the prodigal son. Another boy being asked, "If you should become rich, what would be your duty to the poor?" answered, "I ought to be good to the poor; but it would be better to give them work than to give them money, for Boaz did not give Ruth grain, but bade his shearers let some fall, that she might get it by her own industry."

They were then examined on biography,—the Life of the late Rev. John Newton being chosen for that purpose; from whose history they also drew some very useful practical lessons, and seemed very desirous of enlarging, but had to be restrained as the time would not permit.

They were next interrogated scientifically as to the production, the nature, the properties

of several familiar objects, with the view of showing how admirably calculated the Lesson System is for furnishing the young with a knowledge of natural science and of the arts. One of their little companions being raised before them on a bench, they described every part of his dress, from the bonnet downwards, detailing every process and stage of the manufacture. The bonnet, which was put on his head for the purpose, the coat, the silk handkerchief, the cotton vest, were all traced respectively from the sheep, the egg of the silk-worm, and the cotton-pod. The buttons, which were of brass, were stated to be a composition of copper and zinc, which were separately and scientifically described, with the reasons assigned, (as good as could be given,) for their admixture, in the composition of brass. Here they also found no want either of capacity or materials for practical lessons. A boy, after describing copper as possessing poisonous qualities, and stating that cooking utensils, as well as money, were made of it, was asked what practical lessons he could draw from these circumstances, replied, that no person should put half-pence in his mouth; and that people should take care to keep clean pans and kettles. A lady's parasol and a gentleman's watch were described in the same manner. The ivory knob, the brass crampet, the bamboo, the whalebone, the silk, were no sooner adverted to, than they were scientifically described.

After explaining the nature and properties of coal-gas, one of the boys stated to the meeting, that since the commencement of his experiment, he had himself attempted, and succeeded in making gas-light by means of a tobacco pipe; his method of doing which he also described.

Murder Legalized.—We regret to perceive from the Norfolk Herald that "a most intelligent jury," as it is denominated by the Herald, has under a solemn oath, and in violation of the laws of God and man, sanctioned the crime of murder. That paper states that Lieut. Constantine Smith, of the Marine Corps, has been tried before the Superior Court of Law for Norfolk county, charged with the death of the late Lieut. Bourne, of the same Corps, in a duel, and was acquitted. The Editor even expresses it, as if he exulted in the result, "unanimously acquitted." Pray how can a jury acquit or condemn except unanimously? It is in vain to attempt to put a stop to the sacrifice of lives in duels, if Courts and Juries thus disregard their oaths. If Smith killed Bourne in a duel, within the jurisdiction of the Court, it is *murder*, by every principle and decision in the common or statute law, unless they have a law in Virginia, for the benefit of Duellists. But surely if it were not murder, it was manslaughter, and we cannot possibly conceive on what pretence this "intelligent jury" could acquit the prisoner. A few hanging examples would do more to put a stop to Duelling, than whole libraries of writing against it.—*Microcosm.*

The Monthly Distribution of Tracts is continued at Richmond and Manchester, Va. with great encouragement.

ROMAN CATHOLIC RELIGION.

In a late conversation with a gentleman of extensive information, and who is an accurate observer of human nature, we learn from him some reasons, which had never struck us so forcibly as they did in his statement, for the apprehension, that the dogmæ of Popery, might prevail in our country to a considerable extent, especially in the Valley of the Mississippi, where strenuous exertions are now making to introduce and establish its superstitions and its ceremonies.

1. Popery has an imposing influence in its external administration. Men are much excited by what is visible and tangible. The images of the Cross, and the horrific pictures of a crucified Saviour, with other idolatrous representations, which forcibly strike the senses, are calculated to gain the notice of many, and to foster a blind and senseless devotion. Whilst the Bible reveals to us an omniscient and omnipresent God and Saviour, the inventions of the heathen and of wicked men in all ages, have been exerted to represent an absent God. The real Christian worships a present Jehovah in spirit and in truth; but idolatry is calculated to destroy the conviction of his presence, who "filleth all in all."

2. The abundant wealth and resources of the church of Rome enable her agents to make great exertions in the spread of her doctrines. The fascinations of riches are immense. And when men can gratify their lust of gold, at the same time that they are flattering themselves with the vain hope of safety and salvation in a false religion, they will eagerly catch at a temptation so alluring, and shut their eyes against the sight of the most vile abominations and follies, which a superstitious theology may have consecrated.

3. The Catholics are commencing a very superior plan of education, in some respects more thorough than is generally prevalent in our United States. Their system of religion is artfully interwoven with this education, so that both are inwrought with all the prejudices of their students. The errors which may be thus received are known by experience to be the most inveterate, the hardest to be eradicated. A host of partizans thus instructed, are training for the defence of a false and dangerous theology.

4. The arts practiced by some of the priests of this religion are exceedingly dangerous. Although the foundation of their leading doctrines is utterly corrupt, yet they will sophistically evade objections in a manner which many, not accustomed to argumentative discussions, are unable to meet and satisfactorily answer. Their penances and mortifications, for instance, which are taught to be meritorious, may be said to obtain this character of desert from the atonement of Christ. The fact that this theory would make justification to be by works, may not be apprehended by some.

5. But one great reason why Popery may prevail, even in our happy country, is, that men are not willing to trust themselves in forming their religious opinions. If such a thing be possible, which Popery teaches them is possible, they prefer to have others think for them.—

This scheme presents them with an infallible church, and a priesthood to solve every difficulty. In so important an affair as the salvation of the soul, how soothing is the idea, if one can believe it, of being perfectly safe in the bosom of an infallible church: of a church which can pardon all sin, and by its rites and ceremonies prepare us for endless blessedness..

If the errors of Popery and the prospects of its prevalence are truly dangerous and alarming, we see the importance of strong and unceasing efforts to counteract its influence. In a new-settled country, as in the Valley of the Mississippi, its Missionaries will have the best opportunities to succeed; for with many its Ministers will seem to be "transformed as the Ministers of righteousness." We, therefore, most sincerely wish success to the labors of Tract and Missionary Societies, in planting the principles of Protestantism.—*Chr. Watch.*

PROGRESS OF TEMPERANCE.

Wiscasset, Me.—Several merchants here have resolved to traffic in rum, brandy and gin no longer. A meeting has been held, which prepared to organize a society. At the meeting, Judge Smith traced almost every case of larceny and of assault and battery, brought into the county courts, to the intemperate use of intoxicating liquors. F. Cook, Esq. has practised total abstinence more than a year past, after a temperate use for more than 50 years, and has sustained no injury to his health or comfort from the change.—*Zion's Adv.*

Williamstown, Ms.—We were told the other day by a gentleman from Williamstown, Mass. that there was not a single store, either in that place, Bennington, or Adams, each of them containing from 2000 to 4000 inhabitants, where liquors could be purchased, except for medical purposes. This fact is the more remarkable, because, as we have occasion to know, those towns in former years had their full share of drunkards, many of whom we are assured, have now forsaken their cups and become valuable members of society.—*Jour. of Com.*

Worthy of imitation.—At the meeting of the County Commissioners, holden in this town, the present week, the retailers of ardent spirits in the towns of Barnstable, Dennis, Brewster, Chatham, and Harwich, voluntarily declined having their licenses renewed. There was but one taverner's license granted in each of the four last mentioned towns. Last year there were twenty-four retailers licensed in this town.

[*Barnstable Jour.*]

The Agricultural Societies, throughout New-England, have this year, established the custom of excluding ardent spirits from their dinner tables. Where wine has been introduced, it was of American growth. We regard this arrangement as calculated to produce a beneficial result.—*Providence Microcosm.*

The Hampshire County Temperance Society, met at S. Hadley 7th inst. Addressed by Hon. M. Doolittle. Delegates were present from 17 town and parish associations. Interesting progress reported from many towns, especially Cummington and Ware. In the former, at all the taverns and stores, five of each, no ardent spirits are sold.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

ON WEST-INDIA SLAVERY.

(Concluded from page 363.)

"But papa, Mandeville says, if the negroes were stolen, his father did not steal them.—They belong to him as much as the estate grandpapa left belongs to you, or the pony we bought last week belongs to me, and therefore no one has any right to take them away. And he says, besides, the slaves in general are so ignorant, and indolent, and depraved, that they would not know what to do with their freedom if they had it."

"Mandeville builds his arguments altogether upon a wrong foundation. When a thing can be clearly judged by this plain question, 'Is it right, or is it wrong?' the answer is binding, That slaves should be emancipated as speedily as the nature of the case will admit. I think no unprejudiced mind can doubt. That there are difficulties in the way is certain, and perhaps it may be always well to avoid sudden and violent changes. But this is a subject beyond your comprehension, my Arthur. No doubt our rulers, as their predecessors have unhappily allowed this hateful traffic, will endeavor to make the alteration with as little loss as possible to the slave-proprietors. As to taking the negroes away, that is talking idly: the negroes must live, and in order to live must work; therefore the master of an estate who behaves well to his servants will find no more difficulty in having his work done than if he were a farmer in England, and of course the price of his article must correspond with the expences attending its cultivation. With respect to the slaves themselves, I dare say many of them may be quite in an unfit state to improve their freedom; but is not this the fault of those who have taken their labor as if they were brute-beasts, and neglected their minds and souls, as if they had none. Every endeavor should be made to remedy this evil: and I rejoice that God is prospering the cause of education, and blessing labors of faithful missionaries, among them: and he has given us proof, that these poor creatures are fully capable of improving their advantages, by what has taken place among the liberated negroes, at Sierra Leone, and Liberia. By the diligent use, therefore, of all the means in our power, they may soon be prepared for that blessing of liberty, which it is our bounden duty to bestow upon them."

"Then, papa, I was right in expressing an abhorrence of slavery: but was Davidson right in telling Mandeville that it ought not to exist for another moment: and that the slaves should be taken from their owners, with as little ceremony as a sheep should be taken from a man who had stolen it?"

"No, certainly not. I never like such violent

expressions. Indeed it is exceedingly unbecoming in young people, to speak with such great confidence, when persons older and wiser than themselves feel perplexed. It is generally ignorance that occasions their presumption. They cannot take a sufficiently enlarged view, to see the surrounding difficulties. And I am persuaded, nothing weakens a cause more, than such a violent and blind support of it. When some of our assertions are evidently the result of passion and prejudice, rather than of reason and judgment, all confidence in our opinions is destroyed, and our arguments, even where they are correct, lose all their weight. Endeavor therefore, my dear boy, to express yourself modestly, yet decidedly, as far as you know; but not to venture an opinion, unless you have some ground on which to rest it. If you have, state your reasons fairly; and be open to conviction, should you be mistaken. Never maintain a thing merely because you have said it; that argues a vain and little mind. Rather feel thankful for being set right, if you are incorrect, and deem it an advantage. And now I believe we have pursued the matter, as far as you can well comprehend it. I have felt pleasure in conversing with you, because I wish to have your ideas, both on this, and on other things, clearly defined; and I should feel especial sorrow, if you could ever think of the sufferings of slavery without abhorrence, or without a determination to use whatever influence God may give you, as you advance in life, in endeavoring to procure its abolition."

"Thank you, dear papa," replied Arthur, "I intended to ask you as soon as I came home, only I forgot it till this afternoon."

"Whenever you feel a difficulty in discovering the truth, I hope you will always come to me, and I will gladly assist you, as far as I am able. From our conversation this afternoon, Arthur, I think we may learn, not only what should be our feelings with regard to others, but one or two useful lessons for our own benefit. And first, let us be truly grateful for the distinguishing goodness of God. Why do we enjoy the precious gift of freedom, while so many groan under the iron yoke of slavery?

'I might have been a wretched slave,
To labor in the sun,
And wish I were but in my grave,
And all my labor done.'

But God's providential mercy has ordained it otherwise. Still deeper cause for gratitude have we, that God has placed us under the sound of his life-giving gospel. As the little hymn proceeds,

'But for his love, we had been born
Where God was never known,
And taught to pray a useless pray'r
To blocks of wood and stone.'

My God, I thank thee, who hast plann'd
A better lot for me,
And plac'd me in this happy land,
Where I can hear of thee.'

Again, while you rejoice in, and render thanks for your own blessings, do not forget to pray earnestly, both for the temporal and spiritual emancipation of these your unhappy fellow-creatures. Pray that their bodies may be delivered from their earthly bondage, and their souls introduced into the glorious liberty of the children of God."

As the conversation now turned upon different subjects, we will, with these observations, take leave of our youthful readers.

SEPTEMBER.

Autumn paints
Ausonian hills with grapes, while English plains
Blush with pomaceous harvests, breathing sweets,

Now, now's the time, ere hasty suns forbid
To work.

The name of this month seems to be derived from *septem*, seven, and *imber*, a shower; corresponding with the entrance of the rainy season which generally begins towards the latter end of this month, and continues more or less, until the commencement of the following spring. The stores of Autumn are now poured forth—the birds prepare for their emigration to distant climes—the days are sensibly shortened—the mornings and evenings are cold and damp—and every thing proclaims, "Prepare for winter"—"the summer is ended." Very few flowers now open their beauties to the admiring eye of the beholder, and the labors of the bee are consequently at an end.

Were we to give a name to this month, we should call it "the *warning month*," for every thing reminds us of the end of life. While the young are instructed to improve the hours they have, the old are loudly admonished to remember Death. The voice of Truth says, Set thine house in order, not only attend to thy temporal affairs, by making a wise and equitable disposal of thy property and possessions; but attend diligently to thy spiritual concerns, that when this "earthly house of thy tabernacle (the frail body) shall be dissolved, thou mayest have a building of God, a house not made with hands, eternal in the heavens." O be admonished of the necessity of a new nature, as the principle of spiritual life and motion. Except a man be born again, he cannot see, understand, desire, possess, and enjoy the kingdom of God.

The Saxons called this "*Gerst-monat*, for that barley which that month commonly yielded, was anciently called *gerst*, the name of barley being given to it by reason of the drink therewith made, called *beere*, and from *beere* it came to be *berlegh*, and from *berlegh* to *barley*. So in like manner *beerhym*, to wit, the overdecking or covering of *beere*, came to be called *berham*, and afterwards *barme*."—*Vestegan*.

The autumnal equinox (or equal day and night over the world) happens on September 23, and is generally accompanied or succeeded by storms, as in the vernal equinox. Does not this point out to us that the spring and autumn

of human life are marked by troubles and calamities? Soon, however, these storms will be no longer the portion of the Christian. He will at length reach those regions,

"Where storms and darkness never rise."

The emigration of the feathered tribe to milder climates, strikingly portrays this departure of the believer, to repose in the bosom of his God. Meantime let the young be stimulated to give all diligence, that they may be found of Him in peace, without spot and blameless, that they may receive an abundant entrance into the kingdom and glory of our Lord Jesus Christ.

OCTOBER.

The autumn has ting'd the trees with gold,
And crimson'd the shrubs of the hills;
And the full seed sleeps in earth's bosom cold,
And hope all the universe fills..

The name of this month is derived from the place it held in the calendar of Romulus, i. e. the eighth month, (*Octo.*) The Emperor Domitian, who was born on the twentieth of this month, was exceedingly desirous that it might be called by his name; but at his death this was discontinued; for the senate decreed, "that all his inscriptions should be totally razed, that his name should be struck out of the registers of fame, and his memory abolished for ever!" What an exemplification of the words of Solomon, "The memory of the wicked shall rot." "His death," says Echard, "put a period to the family of the Vespasians, and he was the last of the twelve Cæzars; of whom Julius, Augustus, Vespasian, and Titus were persons, though not faultless, of singular merit and renown: Galba and Otho had great vices and errors; Tiberius, Caligula, Claudius, Nero, Vitellius, and Domitian, though commendable for some qualities, were monsters of mankind and pests of the world. But three of them died a natural death; most of the rest, if not all, having been the just and wilful cause of their own ruin and destruction."

The Saxons called this month *Wyn-monat*, or *wine-month*; "Albeit," says *Vestegan*, "they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining. It was likewise called Winter-fulleth."

The sun enters the sign *Scorpio*, Oct. 23, of which Ovid says:

There is a space above where *Scorpio* beats
In tail and arms, surrounds a vast extent;
In a wide circuit of the heavens he shines,
And fills the space of two celestial signs.*

Winter begins now to indicate symptoms of his approach; the mornings and evenings are cold; the leaves are falling from the trees; the corn is removed from the fields; and the birds of passage seek a warmer habitation. What a picture of human change and instability! Every month brings its lessons of instruction, and proclaims, "All is vanity!" O that the people were wise; that they had understood this; that they considered their latter end. May the reader of this improve every moment by a careful attention to things that belong to his eternal peace, and hasten to the Savior, who receives all that come to Him.

* *Virgo* and *Sagittarius*.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 7, 1829.

FEMALE EDUCATION SOCIETY OF NEW-HAVEN.

This very excellent and useful association, stands at present in need of assistance. The ladies who compose it have silently and without ostentation, been long contributing to the cause of education and piety, in a way and in a degree, that places their association among the most useful plans of Christian exertion, and that merits more commendation from the christian public, than it has ever yet received. But they stand in more need of assistance than commendation just now—and it is rather with that view that we have undertaken to call attention to their situation. The efforts of the society are directed, as it is known, to aiding the beneficiaries of Yale College, in attaining an education, preparatory to the ministry of the Gospel. This aid is afforded in a manner and form for which ladies have the greatest facilities, and which, they better than any one else understand; and one too which with the least expense goes farther towards meeting the students necessities, and fits him to go on in his pursuits without interruption or embarrassment. This has been in furnishing them so far as their means have extended with articles of clothing, bedding, and furniture—and providing for their washing. These aids, in conjunction with the assistance received from the American Education Society, and from College, have enabled many an indigent pious student, to prepare himself for the ministry of the Gospel, and finally repay in his turn, the people of God and his Church by a harvest of labors and usefulness.

In consequence of the noble munificence of the individual who has engaged to pay for the tuition of such indigent pious young men, as should join the classes of 1828 and 29, the exertions of this society are insufficient to meet the demands for its aid. Among the new accessions to College, we understand that twenty-four expect to embrace this offer. In former times the Female Education Society was accustomed to receive great assistance from ladies from various parts of the State. It was our privilege very often to acknowledge in the columns of this paper, the receipt of generous packages of cloth and apparel, of one kind and another, from associations of ladies in the contiguous towns. But this custom has grown we regret to say, sadly into disuse.—It is to be attributed in some measure, probably, to a deviation of the same efforts to the American Society, but in some cases, we presume, must be charged to inadvertence, and an ignorance that such charities are still as acceptable and desirable as ever.

This should not be. We trust that the benevolent ladies who have heretofore appreciated the importance of the cause, and lent the society their aid, will again take it in consideration, and regarding the present call for assistance show themselves "not

weary in well doing." The cause is one of the most exalted that can engage their attention. The eye has to range down the ages of time and eternity to comprehend the interests upon which their exertions have a bearing. We have been shown by facts and inferences lately forced upon our attention that these interests are now more than ever in jeopardy in our country, and that they call louder than ever for chosen watchmen to be placed over them. Such we are educating, and for the furtherance of such a purpose is the appeal.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The growing cause of Temperance, has received another strong and powerful accession, by the organization of a society in Hartford on the 13th ult. We thought its formation had been noticed in our paper, until now; but it was omitted by inadvertence. It was organized in a manner uniting both interest and instruction, and under the countenance of names that will enable it to set out in the work of reform with authority and power.

The society has recently (on the 28th ult.) held its first monthly meeting at Windsor, (Wintonbury.)

There were present, the President, Hon. Timothy Pitkin; S. Pitkin, and C. Barber, Esqrs., Vice Presidents; Seth Terry, Esq. Mr. A. M. Collins, and M. Goodman, Esq., Directors; with delegates from Hartford, Berlin, Canton, East-Hartford, Enfield, Farmington, Glastenbury, Granby, Simsbury, Southington, Suffield, Wethersfield, Windsor, and West-Hartford.

The society has now 21 Auxiliaries, and enumerates 1800 reported members.

Addressess of interest were received from Seth Terry, Esq., and from the President in the chair—and also from Rev. Mr. Linsley of Hartford. The addressess are spoken of in terms of high commendation. The following remarks upon that of the last mentioned gentleman, are made in minutes of the meeting reported by the Secretary.

"The Address is requested for publication, and it is hoped the friends of temperance may have an opportunity to derive from it instruction and delight which no analysis or representation can impart. It did occur that some prominent thought might be stated. But there is such a thing, though it is certainly a very rare thing, as an address, every thought of which seems to be prominent; and in such a case what thought shall be selected?

So far as it was possible to judge from indications at the time, a very deep impression was made on the minds of a numerous and respectable audience, and a mighty impulse given to the cause of temperance. There was during the progress of the exercises a deep and deepening silence. There appeared repeatedly the sudden gush of tears; and towards the close there fell on the spirit a weight of solemn interest, and there began to operate a conviction of guilt, a sense of shame, and in many minds a foreboding of wrath, to which tears made no attempt to give expression.

The practical result cannot yet be known. But it is difficult to see how that man's mind can be constructed, who did not feel a conviction utterly irresistible, that "ardent spirits is not only useless, but

pernicious;" and the professor of religion who could return to his dwelling and not say, "It seems to be hardy right to use spirit" during the week as well as "on the Sabbath," has not much reason to expect any immediate trouble from his conscience; for that vicegerent of God will probably continue to sleep till waked by the archangel's trumpet.

The meeting was closed with prayer by the Rev. Mr. Burt, of Canton.

STEPHEN CROSBY, Secretary.

NEW-HAVEN CITY TEMPERANCE SOCIETY.

At a meeting of a number of gentlemen belonging to the City of New-Haven, convened at the Lecture Room in the North Church, Monday evening, November 2d, 1829, to take into consideration the expediency of forming a Temperance Society in this city—The Rev. President Day was chosen Moderator, and Marcus Merriman, Jr. Secretary.

A motion was made and seconded that we do now form ourselves into a Temperance Society under the name of the New-Haven City Temperance Society, auxiliary to the Ct. State Temperance Society.

VOTED, That the following constitution be adopted.

Article 1. This Society shall be called, The New-Haven City Temperance Society, auxiliary to the Ct. State Temperance Society.

Article 2. Any person subscribing this constitution shall be a member of this Society.

Article 3. The members of this Society believing that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful, and that the practice is the cause of forming intemperate appetites and habits, and that while it is continued, the evils of intemperance can never be prevented, do therefore agree that we will abstain from the use of distilled spirits, except as a medicine in case of bodily hurt or sickness; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends or for persons in our employment, and that in all suitable ways we will disown the use of them in community.

Article 4. The officers of this Society shall be a President, four Vice Presidents, a Secretary, and Treasurer, and four Directors, all constituting an Executive Committee, three of whom shall form a quorum for the transaction of business, and shall be chosen annually.

Article 5. The Executive Committee shall convene meetings of the Society from time to time, and adopt all such measures as may in their view promote the cause of Temperance.

Article 6. There shall be an annual meeting of this Society, for the choice of officers, on such day in the month of September as the executive committee shall appoint.

VOTED, That the Hon. Simeon Baldwin, be the President.

VOTED, That William Austin, Nathan Whiting, Denison Olmsted, and Doct. Eli Ives, be Vice Presidents.

VOTED, That Amasa Porter, James Brewster, Giles Mansfield, and Claudius Herrick, be Directors.

VOTED, That Samuel P. Davis, be Treasurer.

VOTED, That Aaron N. Skinner, Esq. be Secretary.

VOTED, That Amos Townsend, James Brewster, Denison Olmsted, C. J. Salter, James Douaghe, Zebul Bradley, Elisha Hull, Andrew Benton, F. T. Jarman, and Giles Mansfield, be a committee, to enquire into and report such facts as they may ascertain relative to the use of ardent spirits and its abuse in this city.

VOTED, That Charles Bostwick, Marcus Merriman, Jr., Wm. Storer, Sidney Hull, and Isaac Thompson be a Committee to solicit subscribers to the Constitution.

VOTED, That Doct. J. Knight and Sidney Hull be

appointed Delegates to attend the meeting of the County Temperance Society, to be held at Bradford, November 3d.

VOTED, That the Executive Committee be requested to co-operate with other Societies, in calling a meeting for the purpose of forming a New-Haven County Temperance Society.

Adjourned without day.

Attest— MARCUS MERRIMAN, Jr.,
Secretary of the above Meeting.

From the Connecticut Observer.

MIDDLESEX TEMPERANCE SOCIETY.

This Society held its thirteenth monthly meeting at Westbrook, on Tuesday, the 20th of October. The Society was cheered with the addition of 47 males and 116 females to their list for the last month. This meeting was rendered more interesting than any meeting which has been attended, by the existence of a powerful revival of religion in that place. Many have supposed that a revival of religion and temperance movements were incompatible. But it was not so here. No house was here divided against itself. Indeed the temperance cause and the revival cause were felt to be one. The assembly was full and solemn. The people evidently assembled to attend to the subject, not, as in many places, to hear some new thing, or to make sport, but with the anxious enquiry, what must we do to be saved? Frequent reference was made to the baneful influence which ardent spirits have upon persons under conviction, and upon hopeful converts; and of course with an appropriateness and power not known where no revival exists. It was the general impression of the friends of revivals, that the Temperance meeting would much aid the revival; and it is hoped that the friends of Temperance from abroad took home with them some of the revival feeling.

An address was delivered by Col. Griswold, the President of the Society. He controverted, with much ability, the argument adduced by many in favor of strong drink from the Bible, and addressed himself in a manner which could not but be felt, to all professors of religion who are upholding the monster Intemperance.—The next meeting of the Society will be held at West Chester, on the 3d Tuesday of November.

J. MARSH, Secretary.

On Wednesday, the 14th ult. the Rev. Richard F. Cleaveland, was ordained to the work of the Gospel Ministry, and installed Pastor of the First Church and Society of Windham, Conn.

THANKSGIVING.

The Governors of Connecticut, Massachusetts, and New-Hampshire, have appointed by Proclamation, the 26th of November, inst., as a day of public prayer and Thanksgiving.—Lieutenant Governor Throop, has recommended Thursday, the 3d of December, to be observed throughout the State of New-York.

A gentleman in New-York, who is active in distributing tracts writes to a friend in this city—50 towns in the United States, have adopted the plan of distributing tracts monthly to every family. What has been done in New-Haven?

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS —NO XIII.

There is but a single treaty more in this long chain of negotiations. It was executed on the 29th of February, 1819, by John C. Calhoun, then Secretary of War, for the United States, and by twelve Cherokee Commissioners. It may be called

THE FOURTH TREATY OF WASHINGTON ; OR THE SIXTEENTH OR LAST NATIONAL COMPACT BETWEEN THE UNITED STATES AND THE CHEROKEES.

The preamble states, that "the greater part of the Cherokee nation have expressed an earnest desire to remain on this side of the Mississippi," and that they are desirous "to commence those measures which they deem necessary to the civilization and preservation of their nation;" they therefore offer to cede to the United States a tract of country at least as extensive as the United States will be entitled to, according to the provisions of the preceding treaty.

Art. 1. The Cherokee nation cedes to the United States all its lands, lying North and East of the following line: [By this boundary considerable tracts of land were ceded, which fell under the jurisdiction of Alabama, Tennessee, and Georgia. There was a reservation of about 100,000 acres, lying without the new boundary, for a school-fund for the Cherokees.]

The cession in this article are to be in full satisfaction for the lands on the Arkansas, given by the United States, in the next preceding treaty.

Art. 2. The United States to pay for improvements on the ceded territory; and to allow a reservation of 640 acres to each head of a family, who wishes to remain, and become a citizen of the United States.

Art. 3. A reservation of 640 acres to each of 31 persons mentioned by name, "all of whom are believed to be persons of industry, and capable of managing their property with discretion."

There were also eight other reservations of 640 acres to each of eight other persons designated.

Art. 4. The land reserved for a school fund to be sold, in the same manner as the public lands of the United States, and the proceeds vested by the President of the United States, the annual income to be applied "to diffuse the benefits of education among the Cherokee nation on this side of the Mississippi."

Art. 5. Boundaries to be run as prescribed in former treaties. Intruders from the white settlements to be removed by the United States, and proceeded against according to a law of Congress, which was enacted March 30, 1802.

Art. 6. Two thirds of the annuities to the Cherokees on the East, and one-third to those on the West of the Mississippi.

Art. 7. The citizens of the United States not to enter upon the ceded lands, before Jan. 1, 1820.

Art. 8. This treaty to be binding when ratified.

The treaty was ratified by President Monroe and the Senate.

The preamble of this last treaty admits that the Cherokees, as a body, wished to remain upon their ancient territory, with a view to their national preservation. The treaty was therefore avowedly made with the same view. This is perfectly manifest from the words of the document; and I feel warranted in saying, that the Cherokee chiefs (who consented to the cessions of the first article with great reluctance,) were positively and solemnly assured, that the Government of the United States did not intend to ask them to sell any more land. This is implied, indeed, in the preamble, which, after recognizing the desire of the Cherokees to remain and become civilized, adds, in effect, that the cession now made was so extensive, as not to require any future cession.

To about forty individuals specific reservations are made by the third article, on the alleged grounds, that they were "persons of industry, capable of managing their property with discretion."

A very small portion of the Cherokee population resided upon the land ceded; yet from this small portion, (excluding, also, those who wished to emigrate from the ceded district to the Arkansas,) about forty heads of families were selected, ten years ago, as possessing the character above described. It is incontrovertible that the Cherokee nation has been improving to the present day.

The number of industrious persons has been greatly increased, as could easily be shown by an induction, of particulars, if my limits would allow. The words of the treaty are not more plain, therefore, nor its principles more just, than its spirit is humane and benevolent.

The fourth article looks directly at the permanent residence of the Cherokees on the territory of their fathers. The lands reserved for a school fund have not yet been sold; but, when the treaty was signed, it was supposed they would sell for a great sum of money. Similar lands, not far distant, had been sold by the United States at auction, a year or two before, at very great prices. The principal tract reserved lies on the Tennessee, and, as was thought, would produce so large a capital, that the interest would afford the means of education to all the children of the Cherokees. What is to be done with this sum? The treaty says, the President of the United States shall vest it as a permanent fund; and that the annual income is to be applied "to diffuse the benefits of education among the Cherokee nation on this side of the Mississippi." Here is a permanent fund for a specific object; and that object implies the permanent existence of the Cherokee nation Eastward of the Mississippi.

But the provision of the fifth article is more remarkable still. It would seem as if every contrivance was used which ingenuity could devise, for the purpose of binding the faith and constancy of the United States to a just and honorable course with the Cherokees. The integrity of their territory has been guaranteed by treaty. Rigorous laws had been enacted for the punishment of intruders. These laws had been executed. But the time might come when these laws should be repealed; and when Congress should, by a feeble system of legislation, leave the Cherokees defenceless. In order to guard against this species of bad faith, a stipulation is here inserted by which a certain law of the United States, so far as it relates to the intrusion of whites upon Indian lands, is made a part of the treaty. This law, therefore, as it respects the Cherokees, cannot be repealed by Congress. It is to be considered in just the same light, as if all those parts of it, which relate to intruders, had been literally copied into the treaty. Let us then look at some of its provisions.

By the law of March 30, 1802, it is enacted, (section 2,) that if "any citizen of the United States shall cross over, or go within, the boundary line, between the United States and the Indians, to hunt, or in any wise destroy the game; or shall drive horses, or cattle, to range on any lands allotted or secured, by treaty with the United States, to any Indian tribes, he shall forfeit a sum, not exceeding \$100, or be imprisoned not exceeding six months."

By section 5th, it is enacted, "that if any citizen shall make a settlement on any lands belonging, or secured, or granted, by treaty with the United States, to any Indian tribe, or shall survey, or attempt to survey, such lands or designate any of the boundaries by marking trees, or otherwise, such offender shall forfeit a sum not exceeding \$1,000, and suffer imprisonment not exceeding twelve months." In the same section, the President is armed with full power to take such measures, and to employ such military

force, as he shall judge necessary to remove from Indian lands any person who should "attempt to make a settlement thereon."

There are other provisions in the act, all tending to the protection of the Indians, and to the preservation of their territory inviolate. This general law is now in force, in regard to all the Indians, whose lands are secured to them by treaty; and in regard to the Cherokees, let me say again, *Congress cannot repeal it*; for it is incorporated into a solemn national compact, which cannot be altered, or annulled, without the consent of both parties.

Within a few months past, a train of surveyors, professing to act under the authority of Georgia, have made an irruption into the Cherokee nation, to the great annoyance and alarm of the peaceable inhabitants. These agents of Georgia have not only attempted to survey, but have actually surveyed, what they call an old Creek boundary, which they have doubtless designated by marking trees and otherwise. Thus they have done the very thing which is forbidden by the 5th section above quoted, under a penalty of \$1,000, and twelve months' imprisonment. Even if the people of Georgia were right, as to the Creek boundary, they are not the proper persons to ascertain the fact. Several treaties between the United States and the Cherokees provide, that boundaries shall be ascertained by Commissioners appointed by the United States, accompanied by Commissioners appointed by the Cherokee nation. Can any good reason be assigned, then, why the President should not direct a prosecution to be commenced against these offenders, who have trampled on a law, which is of vital importance to sustain the plighted faith of the nation.

It is said that the United States can make no treaty with Indians living within the limits of a State; that is, within the limits of what appears, *by the map*, to be one of the United States. I beg leave to make a distinction between a State, and the map of a State; not having yet seen it proved, that the engraver of a map has the power of disinheriting a whole people, and delivering their property into the hands of others. What did the men, who formed the Federal Constitution, think of the extent of the treaty-making power? This is, I think, a pertinent question, and admits of a decisive answer. In the first law of Congress, on the subject of intercourse with the Indians, which was enacted under our present form of Government, the fourth section reads as follows:

"That no sale of lands made by any Indians, or any nation or tribe of Indians within the United States, shall be valid to any person, or persons, or to any State, whether having the right of preemption to such lands or not, unless the same shall be made and duly executed at some public treaty, held under the authority of the United States."—[Judge Story's edition of the United States Laws, p. 109.]

The act was approved July 22, 1790; only sixteen days before the execution of the Creek treaty, in the city of New-York, which was described in my 4th number. The leading members of Congress had been leading members of the Convention that formed the Federal Constitution. Their exposition of that instrument will not be controverted by any considerate writer, or speaker; and their decision in the section just quoted, is as positive and peremptory, as can well be imagined. The same provision was continued in subsequent laws, and is found in the law of March 30, 1802, in these words:

And be it further enacted, That no purchase, grant, lease or conveyance of lands, or of any title or claim thereto from any Indian or nation, or tribe of Indians, within the bounds of the United States, shall be of any validity, in law or equity, unless the same be made by treaty or convention, entered into pursuant to the constitution. And it shall be a misdemeanor,

nor, in any person, not employed under the authority of the United States, to negotiate such treaty or convention, directly or indirectly, to treat with any such Indian nation, or tribe of Indians, for the title or purchase of any lands by them held or claimed, punishable by fine, not exceeding one thousand dollars, and imprisonment not exceeding twelve months."

Then follows a proviso, that an agent from a State may be present, and propose terms, when commissioners of the United States are treating with the Indians.

In accordance with the constitution, and with the express provisions of these national laws, it has been the universal practice to obtain cessions of Indian lands through the medium of treaties, made under the authority of the United States. No fewer than nine of these treaties have been duly formed and ratified in regard to small reservations of Indian territory, in the single State of New York. That great and powerful State has never yet complained that its rights, "as a sovereign and independent State," are in any way endangered or abridged, by a faithful adherence to the letter and spirit of the Federal Constitution.

Thus, Messrs. Editors, I have gone through the long list of treaties which our country has made with the Cherokees, and which have received the highest sanction of the Legislative and Executive Branches of our Government; and which, no doubt, will receive the sanction of the Judicatory, whenever regularly brought before it. The Judges of the Supreme Court of the United States, long since declared, incidentally, that the U. States are bound by treaties to the Indians. Mr. Justice Johnson said, nineteen years ago, (6 Cranch, p. 147,) "innumerable treaties formed with them, [the Indians,] acknowledge them to be an independent people; and the uniform practice of acknowledging their right of soil, and restraining all persons from encroaching upon their territory, makes it unnecessary to insist upon their right of soil." Chief Justice Marshall said, that the Indian title "is certainly to be respected by all courts until it be legitimately extinguished." This is enough for the perfect defence of the Cherokees, till they voluntarily surrender their country; this being the only way in which their title can be legitimately extinguished, so long as treaties are the supreme law of the land.

WILLIAM PENN.

Obituary.

DIED—In this city, Mrs. Jane Nicoll, 70, wife of Mr. John Nicoll; Mr. Ansel Tuttle, 35; Maria Louisa, daughter of Captain Wm. Sheffield, aged 16 months.

In Hartford, Mr. Joseph Winship, 56.

In East Hartford, Mrs. Comfort Lester, 60, wife of Mr. Isaac L.

At Lyme, Oct. 26, after a short illness, Mehitable S., wife of George H. Chadwick, and daughter of Joseph W. Cone of East-Haddam.—*Conn.*

In Haddam, Mr. Luther Boardman, 80; Mr. Davis Tyler, 21, formerly of Leyden, N. Y.

In Middletown, Mrs. Martha Sage, 22, wife of Mr. Barzillai S.; Mrs. Mary Alsop, relict of Richard A. Esq. 90.

In New York, William Harris, D. D. 65, President of Columbia College.

At Creek Path, Cherokee country, on the 14th Sept. David Brown, educated at the Mission School, Cornwall.

At Harrisburg, Penn. Mr. Francis Porter, of Norwich, a graduate of Yale College, of the class of 1828.

At Albany very suddenly, John V. Henry, Esq. 60; a lawyer of the first eminence, and a man universally esteemed and beloved for his private virtues.

At Waterbury, Sept. 7, Mr. Amos Terrell, 63; Oct. 7, Mr. Amos Terrell, jr. 23; 27th, Mrs. Philena Perkins, daughter of Mr. A. Terrell, sen. 33—all members of the same family.

Poetry.

From the Connecticut Mirror.

THE HEAVENS DECLARE THE GLORY OF GOD.
Psal. xix. v. i.

'Tis noonday—a tide of fulgence in flowing,
From yon orb of day, in his pathway of light :—
Unbeliever—look round—see a universe glowing
In beauty resplendent, in majesty bright.

'That orb ! is it rolling by chance through the Heaven ?
Does its grandeur and glory no maker display ?
Is it not to these worlds by benevolence given.
Its warmth to impart, and its light to convey ?

* * * * *

'Tis the dead of the night, and the starlight is beaming
Like Bethlehem's star, but with lustre more pale ;
In the softness of splendor the moonlight is streaming,
Its silvery brightness o'er mountain and dale.

Not a cloud is obscuring the sapphire of Heaven ;
The stillness of death marks solemnity's sway ;
This hour, for a depth of reflection is given,
Unknown to the bustle and tumult of day.

Go forth, unbeliever, and list to the story,
Which planets declare, though they silently shine :—
Scan well the displays of the architect's glory ;
See grandeur, and order, and beauty combine :—

No longer deny that a Deity's reigning :
Oh ! yield him the tribute his glories demand :
Acknowledge him humbly, while plainly discerning,
Jehovah revealed in the works of his hand. C.

September, 1829.

COME TO CHRIST.

Let no man look for sanctification before he is justified : that is, let no man be discouraged from coming to Christ, because he finds not in himself that godly sorrow for sin, that ability to repent, that disposition of heart which he desires to have. We must first be in Christ, before we are new creatures : and this is a common fault among us ; we would fain have something before we come, we think God's pardons are not free ; but we must bring something in our hand. You know the proclamation runs thus—Buy without money ; that is, come without any excellency at all ; because we are commanded to come and take the water of life freely. Therefore do not say, I have a sinful disposition and a hard heart, and cannot mourn for sin as I should, therefore I will stay till that be done. It is all one as if thou should say, I must go to the physician, but I will have my wounds well and my disease healed first, and when that is done, I will go to the physician. What is the end of thy going to him, but to have thy disease healed ? I say, it is the same folly : the end of thy going to Christ is, that this very hardness of thy heart may be taken away ; that this very deadness of thy spirit may be removed ; that thou mayest be enlivened, quickened, healed ; that thou mayest hate sin ; for

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he is thy physician. Look not for it before-hand ; thou must first be in Christ, before thou canst be a new creature.—PRESTON.

A GOOD HEART.

An Indian woman from Mevissing came to one of the Missionaries, and told him that, as soon as she had a good heart, she would turn to the Lord Jesus. "Ah," replied he, "you want to walk on your head ! How can you get a good heart, unless you first come to Jesus, for the sanctifying grace of his Holy Spirit ?"

A NEW TARIFF.

A few weeks since, a person who had been in the habit of furnishing Mr. H. an old manufacturer of evil spirits in W—— county, N. J. with barrels, called to inquire if more were wanted, and was answered in the negative by the distiller, who stated that he had determined to renounce his business, although he had then 1000 bushels of grain on hand ; adding, "if the Devil wants any more whiskey, he may make it himself for all me."

TRACT ANECDOTES.

The Rev. B. Clough, missionary in Ceylon, states that a native head-man, of respectable standing, who had nearly ruined himself and his whole family by his confirmed habits of drunkenness, read the Tract "Rewards of Drunkenness," and came to the person who had given it to him, and with a strange mixture of astonishment, gratitude and sorrow, fell on his knees before him, and cried out, "O Sir, I never can sufficiently thank you for giving me that little book ; it has made me feel so much, that I am resolved, that as long as I live I will drink nothing stronger than water !"

The pundit who sat with me, says Mr. Clough, engaged in translating the Pilgrim's Progress, a very intelligent and learned man, formerly a heathen priest, often was so affected with the book, that I found it difficult to get him to proceed. The setting off of Christian, and his resolution in leaving the city of destruction, amused him vastly. When he found that Christian got into the slough of Despond, he really began to feel great sympathy for him, but on his arrival at Mount Sinai, with the interviews which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me, "Sir, what man can be saved ?" I replied, "Let us go on a little farther ;" and when he read that Christian got in at the wicket gate and to the cross, the poor pundit was so transported with delight, that he clapped his hands, and actually shouted and danced for joy ; crying out incessantly, "Delightful, O Delightful."

ERRATA—Page 371, in the introduction to Mr. Wolff's letter, for formal view, read personal reign.

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 5, 1829.

Samuel H. P. Lee ; Rev. Samuel Luckey ; Rev. Austin Dickinson ; Anthony Wheeler ; G. K. Downing ; Chester Loomis ; Doct. Charles Smith ; H. Cowles ; W. H. Coffin.